



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ever, has its own distinctive peculiarities in this regard. Liability to suicide increases regularly with age, and reaches its maximum by women earlier than by men, being great for both about the involution period. Unmarried life, especially the state of widows, widowers, and divorce, favors suicide, family life tending strongly against it, and widowers are more exposed to it than widows. Children are one of the greatest protections, especially for women. The well-to-do classes are more exposed than the poor. Among vocations, soldiers, and most the older subordinate officers, exhibit the highest percentage. The means of suicide vary regularly with the season of the year, race, climate, and culture. In Russia, Norway, and Prussia, hanging is decreasing and drowning increases. In Denmark, Belgium, Holland, and France, the reverse tendency is exhibited. Death by firearms is steadily increasing; by charcoal fumes decreases in France and increases in the west of Europe, especially in great cities. In northern lands hanging is the mode of death in three-fourths of all cases, while in the south drowning is more the fashion. Italians often precipitate themselves from precipices, and Anglo-Saxons often stab themselves. More painful and uncertain modes of death are rapidly declining. In Italy men choose firearms, women drowning. In Austria men prefer hanging. Unmarried women and servants prefer poisoning, and in each land each age has its preferred mode of death. Suicide is largely an index of social misery, and corrective influences are to be sought partly in the reform of popular concepts by philosophers and moralists, but also in a social reform which shall establish a better equilibrium between individual needs and the possibilities of social development.

L'Anomalie du Criminel. R. GAROFALO. Rev. Philos., March, 1887.

There is a class of criminals who have psychic and often anatomical anomalies, not so much pathological as degenerative or regressive and even atypic in character. Some have traces of arrested moral development, although their faculty of ideation is normal. Others have instincts comparable to those of children or savages, are deprived of all altruistic sentiments, and act only under the empire of their own desires. These anomalies are absolutely congenital, and not produced by social or other environment, so that society has no duty to them whatever but to repress them. These are totally incapable of adaptation, and represent a source of continued danger to every member of society.

Le Délit Naturel. R. GAROFALO. Rev. Scientifique, January, 1887.

What among the crimes of our day have always in all times and places been considered punishable? These acts are natural crime, judged from the sociological standpoint, and are opposed to the average moral sense of the entire community, from which laws and ethical systems and commercial ideas of right spring. There can be no exhaustive and definite catalogue of such acts made out, but it can only be concluded that all crimes are violations of one of the two great altruistic sentiments. The first is pity, sympathy, or humanity, and includes now defamation, assault, injury to the physical or moral health of children, etc.; and the second is the sentiment of honesty, including also a long list of special crimes, such as

theft, incendiarism, plagiarism, false testimony, etc. This does not include acts against the state, which vary with the particular conditions of nations. These sentiments are the substratum of all morality, and their absence, which is as much an abnormality as the privation of a limb or physical function, constitutes two distinct types of mental alienation.